1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In one story[1] a man whom Big-Raven made of a wiping-rag has the peculiarity of constantly moving his bowels; and in other tales[2] Raven-Man and also Big-Raven cannot break away from the raven's habit of devouring excrement. The Stone-Hammer people retain hard heads. Illa' knocks them against each other for his amusement.[3] One part of Tale 4 (p. 133) is particularly interesting in this respect. Looking for his sister Yiñe'a-ñe'ut, Eme'mqut finds her in the village of the Cloud people, and notices that the people there, their reindeer, their houses, the pots that are hanging over the hearth, expand and contract like clouds.

In the time of Big-Raven there was no sharp distinction between men, animals, and other objects; but what used to be the ordinary, visible state in his time, became invisible afterward. The nature of things remained the same; but the transformation of objects from one state into another ceased to be visible to men, just as the kalau became invisible to them. Only shamans — that is, people inspired by spirits — are able to see the kalau, and to observe the transformation of objects. They are also able to transform themselves by order of the spirits, or in accordance with their own wishes. There is still a living anthropomorphic essence concealed under the visible inanimate appearance of objects. Household utensils, implements, parts of the house, the chamber-vessel, and even excrement, have an existence of their own. All the household effects act as guardians of the family to which they belong. They may warn their masters of danger, and attack their enemies.[4] Even such things as the voice of an animal, sounds of the drum, and human speech, have an existence independent of that of the objects that produce them. In Tale 16, Big-Raven sells his daughter to a seal for a song, which the last named spits into the mouth of Big-Raven.

At the time of Big-Raven there existed a number of beings possessed of particular supernatural powers. The first place among these belongs to the Supreme Being, known under various names, — the tribal deity that supervises the universe.

Another supernatural personage is Big-Raven himself, who is considered as the first man, the ancestor of the race, who set the universe in order.

The kalau, which are endowed with peculiar powers, represent the evil principle of primitive dualism.

The Supreme Being, who is generally rather inactive, assists only on rare occasions in man's struggles with the kalau. Their attacks are warded off mainly with the help of the family and individual guardians and charms. It seems to me that the living, anthropomorphic essence of the guardians is sent to defend man, and that it attains its power by means of incantations connected with the name of the Creator, that is, of Big-Raven. In this lies mainly the importance of Big-Raven in the religious life of the Koryak. During his life,

[1] Tale 60. [2] Tales 42, 47. [3] Tale 48. [4] Tale 22.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

802 he had charged one ruble per brick. At that time, tea was cheaper than usual; but the Chukchee was utterly unable to understand the merchant's calculations.

[822] The Koryak have no standard for the expression of relations of space. The distance between certain points is computed in terms of time. Thus, for instance, the distance between Paren and Gishiga (about 100 miles, according to the estimate of Russians) is spoken of as a trip, on good driving-dogs, lasting two days, or requiring one stop for the night. The conception of distance is in this case only a relative one. A camp of Reindeer Koryak which is moving rather slowly requires six or seven days for this trip. Neither have the Koryak a scale of lineal measures. They use the finger-reach as a unit, but only for measuring thongs.

805 Seasons. — The year is divided into twelve lunar months (ya'ʌļñın, "the moon"). The first month begins at the time of the winter solstice, and corresponds to our month of December. The Koryak are very little troubled by the fact that in the interval between two winter solstices an extra new moon may occur. Some months have different names in different places; but the names of the months most commonly used are as follows: —

1. Čaq-iᵘvih-ya'ʌļñın ("cold winds' month") or Iᵘviw-ya'ʌļñın ("snow-storms' month").
2. Ya'yawuča-ya'ʌļñm ("[growing] of the reindeer's spinal sinew month").
3. Tenmtaloo'-ya'ʌļñm ("false-making-udder month") or Qoya'-ɬooča-ya'ʌļñm ("reindeer-udder month"). Mr. Bogoras[1] cites for the third and fourth Koryak months names signifying "false reindeer-birth month" and "genuine reindeer-birth month." The first name apparently corresponds to the name of the month signifying "false-udder month."
4. Qoya'-wya-ya'ʌļñm ("reindeer-does' calving month"). This month is called "calving month" by the Chukchee also.
5. Imil-ya'ʌļñın ("water month").
6. Ano'-ya'ʌļñın ("first summer month").
7. Ara'-ya'ʌļñm ("second summer month").
8. Čeipi-ya'ʌļñın ("reddening [of leaves] month").
9. Yiña-kyčñ-ya'ʌļñm ("pairing season of the reindeer-bucks month") or Em-ɨčvi-ya'ʌļñın ("empty [bare] twigs' month").
10. He'tlhe-ya'ʌļñm ("autumn's month").
11. Kite'p-aiña-ya'ʌļñın ("rutting-season of mountain-sheep month").
12. Ļigun'-ļeut-ya'ʌļñm ("itself head month," "month of the head itself").

These names of the months are used not only by the Reindeer, but by the Maritime Koryak as well, though the latter, however, do not know them quite as well. No matter how many times I inquired of the Maritime Koryak the names of the months, they invariably got mixed up.

197 Language. — Mr. Bogoras' linguistical researches have proved that the languages of the Chukchee, Koryak, and Kamchadal, are but branches of one linguistic family.

The Koryak language may be subdivided into four main dialects, —

[1] Bogoras, The Chukchee, Vol. VII of this series, p. 31.